

مشارع الأَشواقِ إلى مصارع العشاقِ

للإمام

العالم المجاهد الشهيد أحمد بن إبراهيم النحاس الدمشقي الدميّاطي

Written by the Imām,

The ‘Ālim, The Mujāhid, The Shahīd, Ahmad bin Ibrāhīm an-Nuhās al-Dimashqī al-Dumyātī

الفصل الأول جَمَعَ مِنْ قَبْلُ:

لآلِي الْجَنَّةِ

Chapter 1 compiled by:

Pearls of *Jannah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises and thanks are to Allāh alone, who created the Universe by simply commanding: **“Be”** and it became! We testify that there is absolutely no possibility of any being or object worthy of obedience and worship both above and below the heavens, except Allāh, The Exalted, and we testify that Muhammad (*sallallāhu ‘alayhī wassallam*) is His final Prophet and Messenger who was sent unto humanity to set it straight with his blessed tongue, hands, and sword. We declare to all those that are classified as “non-Muslims” as well as those in leadership who call themselves “Muslim” but fail to rule the land by the law of Allāh, The Exalted, that **Indeed, we are disassociated from you and from whatever you worship other than Allah. We have rejected you, and there has appeared between us and you animosity and hatred eternally until you believe in Allāh alone!** ¹

Dear brothers and sisters in Islām! May the peace, mercy and blessings of Allāh, The Exalted, be upon you! We, the members of Pearls of *Jannah*, bring to you a special gift which represents a dagger in the throats of *at-Tawaghīt* and *al-Kuffār* and a healing of the breast for the believers. We present to you from our first of beneficial works, an Arabic and English transcription of “*Mashāri’ al-Ashwāq ila Masāri’ al-‘Ushāq*” which was written by the *Mujāhid*, and Noble *Shaykh*, Ibn an-Nuhās (may Allāh have mercy upon him). The first translation of this classical Arabic text on *Jihād* was done by *Imām* Anwar al-‘Awlaki (may Allāh protect him). As many months passed on, we noticed that many students of knowledge were interested in getting a prototype, if available, of this book where the Arabic can be seen with its respective translation on the major or important points within the book. What attracted the original student of this great book were the *ahadīth* that were quoted – many of which are not quoted today purposefully – and the beautiful language as well as the explanations by the *Shaykh*, Ibn an-Nuhās.² Therefore, we decided to take it upon ourselves, with the help of Allāh, to release the book by each chapter wherein the Arabic text is next to the English translation and the translation itself is cleaned of some mistakes and confusion for clarity purposes. What you have in your hands is the first chapter of this long and great series.

¹ *al-Mumtahinah* (60): 1

² If you are interested in knowing about this *Mujāhid Shaykh*, we humbly request you to read the original English translation of the book or the Abridged Arabic version by Dr. Sālih ‘Abdul Fatāh al-Khālīd.

We want to make it clear that this is not a translation of the entire book. Rather, it is a translation of some of the important explanations and points of *Shaykh* Ibn an-Nuhās in regards to the *ahadīth* and *ayāt* he used. We did, however, tried our best in bringing to you all the *ahadīth* we possibly could for each chapter. Our only limitation was that the Arabic text we had of the classical work was an abridged copy. The good news is that the majority of *ahadīth* are mentioned in this abridged version as well as the important points of the *Shaykh*. Furthermore, we took the summarized translation of *Imām* Anwar's copy and slightly edited it or kept it the way he translated it depending on the importance of what is being said.

Finally, please make *du'ā* for us that Allāh accepts and blesses our small efforts and to help us obtain *Shahāda* for His Noble Cause. *Āmīn*.

الباب الأول

في الأمر بجهاد الكفار، وذكر وجوبه، والوعيد لمن تركه

**CHAPTER 1: ON THE COMMAND OF *JIHĀD*
AGAINST *AL-KUFFĀR* AND ITS MANDATE,
AND THE STERN WARNING AGAINST THOSE
WHO DON'T PRACTICE *JIHĀD***

قال الله تعالى:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ < البقرة: ٢١٦

Allāh, The Exalted, says:

Fighting is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know. (al-Baqarah: 216)

و قال الله تعالى:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ < البقرة: ٢٤٤

And Allāh, The Exalted, says:

And fight in the cause of Allāh and know that Allāh is Hearing and Knowing. (al-Baqarah: 244)

و قال الله تعالى:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ < البقرة: ٢٥١

And Allāh, The Exalted, says:

And if it were not for Allāh checking [some] people by means of others, the earth would have been corrupted, but Allāh is full of bounty to the worlds. (al-Baqarah: 251)

و قال الله تعالى:

فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ <
التوبة: ٥

And Allāh, The Exalted, says:

Then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. (at-Taubah: 5)

و قال الله تعالى:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا
يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ
<التوبة: ٢٩

And Allāh, The Exalted, says:

Fight those who do not believe in Allāh or in the Last Day and who do not consider unlawful what Allāh and His Messenger have made unlawful and who do not adopt the religion of truth [i.e., Islam] from those who were given the Scripture – [fight] until they give the *Jizyah* willingly while they are humbled. (at-Taubah: 29)

و قال الله تعالى:

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوْمِعُ وَيَبْعُ وَصَلَوْتُ وَمَسَجِدُ يُذَكِّرُ فِيهَا
اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ < الحج: ٤٠

And Allāh, The Exalted, says:

And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned. And Allāh will surely support those who support Him. Indeed, Allāh is Powerful and Exalted in Might. (al-Hajj: 40)

قال الإمام أبو عبد الله الحلي في كتابه "شعب الإيمان" عن معنى الآية: أخبر الله أنه لولا دفعه المشركين بالمؤمنين، ولولا تسليط المؤمنين على المشركين، لدفعهم عن الإسلام، وكسر شوكتهم وتفريق جمعهم - لولا ذلك لغلب الشرك على الأرض، وارتفع الدين الحق عنها!

ويثبت بهذا أن سبب بقاء الدين، وتمكين أهله من العبادة، هو الجهاد! وبما أن الجهاد بهذه المترلة فحق له أن يكون من أركان الإيمان، وأن يكون المؤمنون من أحرص الناس عليه، في أقصى الحدود والغايات.

The *Imām*, Al-Halīmi, said in "*Shu'ab al-Imān*" regarding this [last] *āyah*:

"Allāh clarified that if it weren't for Allāh checking the nonbelievers through the believers and giving the believers authority to protect Islām and break the armies of disbelief, disbelief would have reigned on earth and the true religion would have been eliminated. This proves that the reason for the survival of religion (i.e., Islām) is *Jihād* and whatever is in this status deserves to be a pillar of *Imān*."

١ - روي البخاري ومسلم عن أبي هريرة رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ. فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ، وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى ..."

أخرجه البخاري برقم: ٦٩٢٤ . ومسلم برقم: ٣٣

1. On the authority of Abū Hurairah (may Allāh be pleased with him), the Messenger of Allāh (sallallāhu 'alayhī wassallam) said: *"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allāh, establish the prayer and give the Zakāh. Then, if they do that, their blood and wealth will be protected from me - except in accordance with the right of Islām. And their reckoning will be with Allāh, the Exalted."* (Bukhārī, Muslim, Tirmithī, Nasā'ī, Abū Dāwūd, Ibn Mājah, Ahmad, al-Bayhaqī, Ibn Habbān, al-Darqutni, & Imām Mālik)

٢ - روى البيهقي والحاكم عن بشير بن الخصاصية رضى الله عنه قال: "أتيت رسول الله لأبایعه على الإسلام، فاشتراط علي: تشهد أن لا إله إلا الله، وأن محمدا عبده ورسوله، وتصلّي الخمس، وتصوم رمضان، وتؤدي الزكاة، وتحج البيت، وتجاهد في سبيل الله... قلت: يا رسول الله: أما اثنتان فلا أطيقهما: الزكاة، لأنه ليس لي إلا عشر ذودٍ، هن رسلُ أهلي، وحمولُهم.

وأما الجهادُ فإنهم يزعمون أنه مَنْ ولى فقد باء بغضب من الله، وأخاف إن حضرنى قتال كرهتُ الموت، وخشعتُ نفسي.

فقبض رسول الله < يده، ثم حركها، ثم قال: لا صدقة، ولا جهاد، فبماذا تدخل الجنة؟

قال: يا رسول الله: أبایعك، فبأیعني عليهن كلهن "

أخرجه البيهقي في السنن الكبرى: ٩ / ٢٠ . والحاكم في المستدرک ٢ / ٨٠ وصححه ووافقه الذهبي.

2. Abū Muthana Al-'Abdī said I heard Abū Al-Khasāsīyah (may Allāh be pleased with him) say, "I came to the Messenger of Allāh and said I would pledge allegiance to him. The Messenger of Allāh took the pledge from me 'to testify that there is none worthy of worship other than Allāh, that Muhammad is the Messenger of Allāh, to pray the five prayers, to fast *Ramadān*, to pay *Zakāh*, to make *Hajj*, and to fight in the sake of Allāh.' I said 'O Messenger of Allāh, two of those I cannot do. The first is *Zakāh*. I only have ten camels. They constitute my entire wealth. The second is *Jihād*; I heard that whoever runs away from the battlefield has incurred the wrath of Allāh. I am afraid if fighting faces me I might fear death and my spirit would fail me.' The Messenger of Allāh grabbed his hand and waved it and said, '**No Sadaqah and no Jihād! How can you then enter into Al-Jannah?**'" Abū Al-Khasāsīyah then said: The Messenger of Allāh took my pledge on every term he mentioned." (Narrated by Al-Bayhaqī and Al-Hākim and authenticated it.)

٣ - روى النسائي وأحمد عن سلمة بن نفيل رضى الله عنه قال : بينما أنا جالس مع رسول الله < إذ دخل رجل فقال : يا رسول الله : إن الخيل قد سبّيت، ووضع السلاح، وقد زعم أقوام أنه لا قتال، وأنه قد وضعت الحرب أوزارها!

فقال رسول الله : كذبوا ! الآن جاء القتال ! وإنه لا تزال أمة من أمّتي يقاتلون في سبيل الله، لا يضرهم من خالفهم، يُزيغُ الله بهم قلوب أقوام، ليرزقهم منهم، يقاتلون حتى تقوم الساعة . ولا يزال الخير معقودا في نواصي الخيل إلى يوم القيامة . تضع الحرب أوزارها، حتى يخرج يأجوج ومأجوج .."

أخرجه النسائي : ٦ / ٢١٤ . وأحمد في المسند : ٤ / ١٠٤ وإسناده صحيح .

3. Salamah bin Nufayl (may Allāh be pleased with him) said: While I was sitting with Rasūlullāh (sallallāhu 'alayhī wassallam) a man came to him and said, "**O Messenger of Allāh! Horses are being discarded and weapons are been laid down and some are claiming that there is no more fighting!**" Rasūlullāh said, "**They are lying! Fighting has just begun! And a party of my Ummah will fight for the sake of Allāh, and those who oppose them will not harm them. Allah will deviate the hearts of some men to provide for that party from them by fighting them. And they will continue fighting until the**

final hour starts (the Day of Judgment) and good will remain on the foreheads of horses until the day of Judgment and war will not end until Yaj'ūj and Ma'jūj come out."

(Narrated by an-Nasā'ī, *al-Musnad Ahmad*; and its *Isnād* is *Sahīh*)

٤ - روى أبو داود والنسائي والحاكم عن أنس بن مالك رضى الله عنه عن رسول الله صلى الله عليه وسلم قال: "جاهدوا المشركين بأموالكم وأنفسكم وألسنتكم" ..
أخرجه أبو داود: ٣ / ٢١٤. وأحمد في المسند: ٤ / ١٠٤ وإسناده صحيح.

4. Anas bin Mālik (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said: **"Make Jihād against the Mushrikīn with your wealth, selves, and tongues."** (Narrated by Abū Dāwūd, *al-Musnad Ahmad*, an-Nasā'ī, and al-Hākim; and its *Isnād* is *Sahīh*)

وجهاد الكفار بالألسنة يكون بإسماعهم ما يكرهونه ويشق عليهم سماعه، من هجاء وكلام غليظ، ونحو ذلك.

And doing *Jihād* against *al-Kuffār* with your tongues means to hurt them by letting them hear what displeases them.

٥ - روى الترمذي عن الحارث بن الحارث الأشعري رضى الله عنه أن رسول الله صلى الله عليه وسلم قال
- بعد أن ذكر ما بلغ يحيى بن زكريا عليهما السلام بني إسرائيل من الأوامر الخمسة -
" ... وأنا آمركم بخمس، أمرني الله بهن: السمع، والطاعة، والجهاد، والهجرة، والجماعة ..
فإن من فارق الجماعة قيد شبر، فقد خلع رِبْقَةَ الإسلام من عنقه، إلا أن يُراجع " ..
أخرجه الترمذي: ٤ / ٢٢٥-٢٢٦ والحديث صحيح .

5. Al-Hārith bin al-Hārith al-Asha'arī (may Allāh be pleased with him) narrated that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said: ***"I have five commands for you; Allah has commanded me (these five): To Listen, to obey, to fight Jihād, to make hijrah, and to stay with the Jamā'ah."*** (Narrated by Tirmithī; and the *hadīth* is *Sahīh*)³

٦- روى البخاري ومسلم عن عبد الله بن عباس رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا هجرة بعد الفتح، ولكن جهاد ونية، وإذا استنفرتم فانفروا.." أخرجه البخاري برقم: ٢٧٨٣ . ومسلم برقم: ١٣٥٣

6. 'Abdullāh Ibn 'Abbās (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said, ***"There is no hijrah after the opening (of Makkah), but there is Jihād and intentions and if you are called to fight then fight."*** (Narrated by Bukhārī & Muslim)

قال تعالى:
انْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكَُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ > التوبة : ٤١

Allāh, The Exalted, says:

Go forth, whether light or heavy, and make *Jihād* with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew! (at-Taubah: 41)

³ Note: Imām Anwar al-'Awlāki said the *hadīth* is also in Ahmad and 'Abdul Razāq and is *Hassan*. In addition, he cut down the *hadīth* to its relevant portion. We have bolded the Arabic part of the *hadīth* to show the fraction he translated.

روى ابن المبارك عن أنس بن مالك رضى الله عنه: أن أبا طلحة الأنصاري رضى الله عنه قرأ هذه الآية: **انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ...** فقال: أمرنا الله واستنفرنا، شيوخاً وشباناً، جهّزوني للجهاد.

فقال له بنوه: يرحمك الله، لقد غزوت على عهد رسول الله < وأبي بكر وعمر، فنحن نغزوا عنك!

فلم يلتفت لهم وخرج إلى الجهاد، وغزا في البحر، فمات س فطلبوا جزيرة يدفنونه فيها، فلم يجدوا جزيرة إلا بعد سبعة أيام ولم يتغيّر جسمه!
كتاب الجهاد لابن المبارك: ١ / ١١٦. والمستدرك للحاكم: ٢ / ١٠٤.

7. Anas bin Mālik (may Allāh be pleased with him) said that Abū Talha al-Ansārī (may Allāh be pleased with him) recited *at-Taubah* and passed by this verse **“Go forth light or heavy”** and said I see that Allāh is calling upon me whether I am young or old. So he told his sons to prepare him for combat. They said you have already fought with *Rasūlullāh* until he died and then with Abu Bakr until he died and then with ‘Umar. So now let us fight on your behalf. He said, *“Prepare me for combat”* and they did. He went on an expedition in the sea and died. They didn’t find an island to bury him until seven days later and his body never changed. (Narrated by Ibn al-Mubārak & al-Hākim)⁴

روى ابن جرير الطبري في التفسير عن ابن شهاب الزهري قال: خرج سعيد بن المسيب إلى الغزو، وقد سقطت إحدى عينيه!
فقال له: إنك عليل!

فقال: قد استنفر الله الخفيف والثقيل، فإن لم أتمكن من الحرب والقتال كثرت عدد المسلمين وسوادهم، وحفظت المتاع!

⁴ Note: *Imām* Anwar adds to this *hadīth* saying that it was also narrated by Abū Ya’la and the *Isnād* is *Sahīh*.

تفسير ابن جرير الطبري : ١٠ / ٩٨ .

Al-Zuhrī states that Sa'īd ibn Al-Musayab joined the army when he had already lost one of his eyes due to old age. He was told "You are ill!" He said, "Allāh has ordered the light and the heavy to march forward. Therefore, if I am incapable of fighting at least I will increase the number of the army and I can watch over your things." (Tafsīr ibn Jarīr at-Tabarī)

وقال الإمام القرطبي في تفسيره : الصحيح في معنى الآية : أن الله أمر الناس جميعاً أن ينفروا للجهاد، سواء خفت عليهم الحركة أو ثقلت.

And the Imām, Al-Qurtubī, says in his Tafsīr, "The āyah is general and applies to everyone whether joining is easy for them or not." (Tafsīr al-Qurtubī)

روى الإمام عبد الرزاق في المصنف عن مكحول : أنه كان يستقبل القبلة، ثم يحلف عشرة أيمان : أن الغزو واجب عليكم أيها المسلمون . ثم يقول : إن شئتم زدكم !
المصنف لعبد الرزاق : ٥ / ١٧٤ .

The Imām, 'Abdul Razāq, narrates that Makhūl used to face Qiblah and then swear ten times in the name of Allāh that going out in expeditions is mandatory on you. He would then face his students and say, "If you want me to swear beyond ten times, I would do so." (Al-Razāq)

هل الجهاد فرض كفاية أم فرض عين؟ Is *Jihād fard kifāyah*⁵ or *fard ‘ayn*⁶?

اعلم أن جهاد الكفار في بلادهم فرض كفاية، باتفاق العلماء.

وحكي عن ابن المسيب وابن شبرمة أنه فرض عين.

Know that attacking *al-Kuffār* in their territories is a collective duty (*fard kifāyah*) with the consensus of the *‘Ulamā*. However Ibn al-Musayib and Ibn Shubrumah state that it is a duty on each and every individual (*fard ‘ayn*).

وأقل الجهاد في كل سنة مرة، والزيادة أفضل بلا خلاف، ولا يجوز أن تخلو سنة من غزو وجهاد، إلا لضرورة، كضعف المسلمين، وكثرة العدو، وخوف استئصال المسلمين إذا هم بدعوا الكفار القتال، أو لعذر كقلة الزاد، وقلة علف الدواب، ونحو ذلك.

فإن لم تكن ضرورة ولا عذر لم يجز تأخير الغزو سنة. وهذا ما نص عليه الشافعي وأصحابه.

⁵ Communal Obligation; it is not mandatory on every individual Muslim. If some fulfill the obligation, the sin of the obligation falls off the shoulders of the rest of the Muslims.

⁶ Individual Obligation; it is mandatory on every individual Muslim and those who avoid it without a valid *Shari’* excuse are in sin.

"The minimum participation in Jihād is once a year and more is always better. It is not allowed to have a year pass you by without any fighting except out of necessity like the weakness of Muslims and the great numbers of the enemy, or fear of extermination if you attack them first, or lack of provisions, or similar excuses. Otherwise, if there is no necessity it is not allowed to delay attacking al-Kuffār for more than a year." Imām ash-Shāfi'ī states that.

وقال إمام الحرمين الجُويّني: المختار عندي مسلك الأصوليين، قالوا: الجهاد دعوة قهريّة، ولذلك تجب إقامته حسب الإمكان، حتى لا يبقى في الأرض إلاّ مسلم أو مسالم، ولا يختصّ الجهاد بمرة في السنة، ولا يعطّل إذا أمكنت الزيادة.

وما ذكره الفقهاء من كونه مرة في السنة حملوه على العادة الغالبة، فإن تجهيز الأموال وتجهيز الجيوش يتأتّى مرة في السنة !
روضة الطالبين للنووي: ١٠ / ٢٠٩.

The Imām of al-Haramain, al-Juwaynī, said: "I adopt the opinion of the scholars of Usūl. They stated that Jihād is a mandatory call and must be established according to the ability until none remains in the world but a Muslim or one who has submitted to Muslims. Thus, Jihād is not limited to once a year. It should be done more frequently if possible. What the Fuqahā (Scholars of Fiqh) stated is because usually the time spent in preparations for combat limit the ability to wage war to once a year!"

وقال ابن قدامة في المغني: أقل ما يفعل الجهاد في كل عام مرة، إلا إذا تعذر ذلك، وإن دعت الحاجة إلى القتال أكثر من مرة في العام وجبت، لأنه فرض كفاية، وفرض الكفاية يجب كلّ ما دعت عليه الحاجة.
المغني لابن قدامة: ٨ / ٣٤٨.

And Ibn al-Qudāmah said in *al-Mughnī*: “The minimum Jihād is once a year, so it is mandatory every year. If there is a need to fight more than once a year, it becomes mandatory on the Muslims to fulfill that need.” (*al-Mughnī*)

وقال الإمام القرطبي في التفسير: فرض على الإمام إغزاء طائفة إلى العدو، كل سنة مرة، يخرج معهم بنفسه، وإذا لم يمكنه ذلك يخرج معهم من يثق به، يدعوهم إلى الإسلام، ويكف أذاهم، ويظهر دين الله، حتى يدخلوا في الإسلام، أو يعطوا الجزية عن يد وهم صاغرون .

الجامع لأحكام القرآن للقرطبي: ٨ / ١٥٢ .

And the Imām, al-Qurtubī, states in his *Tafsīr*: “It is mandatory on the Imām to send an army of Muslims to the land of the enemy once every year and the Imām should participate himself in such expeditions. If not, then he should send someone capable whom he trusts, to call them to Islām, keep away their harm, to give victory to the religion of Allāh, until they enter Islām or pay Jizyah.” (*Tafsīr al-Qurtubī*)

وهذا الاشتراط يسقط إذا دخل الكفار بلدة للمسلمين، أو أشرفوا عليها من بعيد، وكان عددهم ضعفي أهلها أو أقل قليلاً.

إن الجهاد في هذه الحالة يصبح فرض عين على كل مسلم ومسلمة، فيخرج العبد بدون إذن سيده، وتخرج المرأة بدون إذن زوجها - إن كان في المرأة قوة دفاع، على أصح الوجهين - ويخرج الولد بغير إذن الوالدين، ويخرج المدين بغير إذن صاحب الدين. وهذا مذهب مالك وأبي حنيفة وأحمد بن حنبل .

انظر روضة الطالبين للنووي: ١٠ / ٢١٤ . والمغني لابن قدامة: ٨ / ٣٦٤ .

And if the enemy enters any of the Muslim lands, or even approaches it and masses on its borders, even if they do not actually enter it, and their armies are double the size of that of the Muslims or less, then indeed *Jihād* becomes mandatory on each and every individual (*fard 'ayn*) Muslim male and female. Then, the slave leaves without the permission of the master, the woman without the permission of her husband (if she has the strength to fight according to the stronger opinion), the son without the permission of the parents, and the one indebt without the permission of the lender. All of the above stated is the *madhab* (school of thought) of Mālik, Abū Hanīfah, and Ahmad. (*al-Mughnī* & others)

وإن داهم الكفار بلدة للمسلمين واحتلّوها، ولم يتمكّن المسلمون فيها من الاجتماع والتأهب لقتال الكفار، فيجب على كل مسلم أن يواجههم بنفسه.

إن علم المسلم أن الكفار يقتلونه إن استسلم وجب عليه أن يتحرك ويدفع عن نفسه بما أمكنه، حتى لو قتلوه وهو يواجههم ويدافع عن نفسه.

لا فرق في ذلك بين الحرّ والعبد، والرجل والمرأة، والأعمى والأعرج والمريض.

ويجوز له أن يستسلم لهم وأن يأسروه، إذا علم أنهم لا يقتلونه إن استسلم، ولكن قتالهم أفضل من استسلامه لهم، وإن قُتل يكون شهيداً.

If the enemy ambushes the Muslims in a certain area and they don't have a chance to assemble together and prepare to fight, then whoever is faced by a *Kāfir*, or a group of *al-Kuffār*, and the Muslim knows that if he surrenders he would be killed, then he must fight. There is no difference in this ruling between a freeman, slave, man, woman, blind, limp, or ill. If there is only the possibility of being killed if surrendered, but would defiantly be killed if he refuses to surrender, then it is allowed to either surrender or fight, but fighting is better.

ولو علمت المرأة المسلمة أن الكفار يعتدون على عِرْضِهَا إن استسلمت، لزمها الدفاع عن نفسها ومقاتلتهم ولو قُتلت، لأنَّ من أكره على الزنا لا يجوز له أن يستسلم للزنا ليدفع عن نفسه القتل!

والظاهر أن الأمر الجميل حكمه حكم المرأة في وجوب الدفاع عن نفسه.
وإذا نزل العدو بُقعة من بلاد المسلمين، فيجب على المسلمين في المناطق الأخرى مساعدة المسلمين في تلك البقعة.

If a woman thinks if she is taken prisoner she would be sexually abused, it is mandatory on her to fight, even if that would lead to her death because if a person is forced to commit adultery or fornication it is not allowed to give in even if to save one's life.

ومن كان في مكان، ونزل العدو قريباً منه، دون مسافة القصر - وهي ما يزيد قليلاً على ثمانين كيلو متراً في قياسات هذا العصر - كان قتالهم فرض عين عليه، كما هو فرض عين على أهل البلدة التي نزل بها الكفار.

وعَلَّل الإمام الماوردي وجوب القتال عليه في هذه الحال: لأنه قتالٌ دفاع، وليس قتال غزو، لذلك يكون هذا القتال فرضاً على كل مطيق له.

Now if some of the Muslims in the attacked area go to fight the enemy and they are sufficient in numbers and are capable of fighting the enemy alone, it is still a duty on the rest to help. Al-Mawardī states that because it is a *Jihād* of defense so it remains a duty on every Muslim capable of fighting in that territory.

وقال لاقرطبي: لو اقترب الكفار من دار الإسلام ولم يدخلوها، لزم المسلمين الخروج إلى الكفار، حتى يظهر دين الله، وتحمى البلاد، وتحفظ الحدود والشعور .
تفسير القرطبي: ٨ / ١٥١ - ١٥٢.

And al-Qurtubī said: “If the enemy just comes close to Muslim territory, even without entering it, it becomes mandatory on Muslims to go and meet the enemy in order for the Dīn of Allāh to prevail and gain the upper hand and to humiliate the enemy.” (Tafsīr al-Qurtubī)

قال البغوي: إذا دخل الكفار دار الإسلام، فالجهاد فرض عين على من قرب،
وفرض كفاية في حق من بعد!
شرح السنة للبغوي: ١٠ / ٣٧٤ .

Al-Baghawī states that it is *fard ‘ayn* on the Muslims who are closest to the invaded land of Islām, and is *fard kiffāyah* on the Muslims who are far away. (*al-Baghawī*)

في ذكر بعض ما ورد في وعيد من ترك الجهاد رغبة عنه The Punishment Of Those Who Don't Participate In *Jihād*

قال الله تعالى:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ < التوبة: ٢٤ >

Allāh, The Exalted, says:

Say: If your fathers, your sons, your brothers, your spouses, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allāh and His Messenger, and striving hard and fighting in His cause, then wait until Allāh brings about His decision (torment). And Allāh guides not the people who are rebellious. (at-Taubah: 24)

في هذه الآية الشريفة ما فيه الكفاية، من التهديد والتحذير والتخويف لمن ترك الجهاد، رغبةً عنه، وسكوناً إلى ما هو فيه من الأهل والمال. فاعتبروا يا أولي الأبصار.

In this *āyah* is a dangerous and frightening warning for anyone who abandons *Jihād* with their selves and their wealth.

قال الله تعالى:

يَأْيُهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ
بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ - إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ
عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ < التوبة: ٣٨

٣٩-

Allāh, The Exalted, says:

O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allāh is over all things competent." (at-Taubah: 38-39)

قال الله تعالى:

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي
سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ - فَلْيَضْحَكُوا
قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ < التوبة: ٨١ - ٨٤

Allāh, The Exalted, says:

Those who stayed away rejoiced in their staying behind the Messenger of Allāh; they hated to strive and fight with their properties and their lives in the cause of Allāh, and they said: "March not forth in the heat." Say: "The fire of Hell is more intense in heat;" if only they could understand! So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins). (at-Taubah: 81-82)

٨ - روى أبو داود وأحمد عن عبد الله بن عمر رضى الله عنه عن رسول الله صلى الله عليه وسلم < قال :

"إذا تباععتم بالعيانة، وأختم أذناب البقر، ورضيتم بالزرع، وتركتم الجهاد، سلط الله عليكم ذلاً، لا يترعه حتى ترجعوا إلى دينكم ..."

أخرجه أبو داود: ٣ / ٧٤٠. وأحمد في المسند بتحقيق أحمد شاكر ٣٣:٧ والحديث صحيح.

8. Ibn 'Umar (may Allāh be pleased with him) narrates: I heard the Messenger of Allāh (sallallāhu 'alayhī wassallam) saying, **"If you trade in 'īna (transactions involved with Riba), and follow the tails of cows, and become content with agriculture, and ignore Jihād, Allāh will impose on you a humiliation that would not be taken away until you go back to your Dīn (i.e., Jihād)."** (Narrated by Abū Dāwūd, and al-Musnad Ahmad; and the *hadīth* is *Sahīh*)

ومعنى الحديث: إذا ترك الناس الجهاد، وأقبلوا على الزرع ونحوه، تسلط عليهم العدو، لعدم تأهّبهم له، وعدم استعدادهم لمواجهة، ولرضاهم بما هم فيه من الأسباب الدنيوية، ولذلك يوقع الله بهم الذلّ والهوان عقوبة لهم، ولا يتخلّصون منه حتى يرجعوا إلى أداء ما أوجبه الله عليهم، من جهاد الكفار، وإقامة الدين، ونصرة الإسلام وأهله.

ودل قوله <: "حتى ترجعوا إلى دينكم" على أن ترك الجهاد والإعراض عنه والسكون إلى الدنيا، خروج عن الدين ومفارقة له، وكفى به ذنباً وإثماً مبيناً!

The meaning of the *hadīth* is that if people ignore *Jihād* because of their involvement in agriculture and similar affairs, Allāh will unleash upon them their enemies which would bring them humiliation which cannot be eliminated unless they go back to what is a duty upon them to start with and that is *Jihād* against *al-Kuffār*, and being harsh and rough on them, and establishing the *Dīn* to give Islām and its followers victory and to raise the word of Allāh high and to humiliate disbelief and its followers. This *hadīth*

indicates that leaving *Jihād* is leaving Islām because the Messenger of Allāh said: *"until you go back to your Dīn."*

٩- روى مسلم عن أبي هريرة رضى الله عنه عن رسول الله صلى الله عليه وسلم < قال: "من مات ولم يغز، ولم يحدث به نفسه، مات على شعبة من النفاق..."
أخرجه مسلم في كتاب الإمامة . باب ذم من لم يغز . رقم : ١٩١

9. Abū Hurairah (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said: *"Whoever dies and has not participated in an expedition (i.e., Jihād), nor had the intention of doing so, dies on a branch of hypocrisy."* (Narrated by Muslim)

١٠- روى أبو داود وابن ماجه عن أبي أمامة الباهلي رضى الله عنه عن النبي صلى الله عليه وسلم < قال : "مَنْ لَمْ يَغْزُ، أَوْ يُجْهِزْ غَازِيًا، أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ..."

أخرجه أبو داود في كتاب الجهاد : ٣ / ٢٢ . وابن ماجه في كتاب الجهاد : ٣ / ٩٢٣ وإسناده حسن.

10. Abū Umāmah (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said: *"Whoever has not fought or prepared a fighter or taken care of a fighter in his absence, Allāh will strike him with a disaster."* (Narrated by Abū Dāwūd & Ibn Mājah; and the Isnād is Hassan)

في تنفيذ حجج المتأقلين عن الجهاد An Advice To The Ones Who Stay Behind

١١- روى الترمذي والنسائي وابن ماجه عن أبي هريرة رضى الله عنه عن رسول الله صلى الله عليه وسلم < قال: "ما يجدُ الشهيدُ من ألم القتل إلا كما يجدُ أحدكم من مسّ القرصة..."

أخرجه الترمذي: ٣ / ١٠٩. والنسائي: ٦ / ٣٦. وابن ماجه: ٢ / ٩٣٧ وإسناده حسن.

11. Abū Hurairah (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu ‘alayhī wassallam) said, **"The martyr feels not the pain of killing except like a pinch."** (Narrated by at-Tirmithī, an-Nisā’ī, Ibn Mājah; and the Isnād is Hassan)⁷

١٢- وروى الترمذي عن سهل بن سعد رضى الله عنه عن رسول الله صلى الله عليه وسلم < قال: "لو كانت الدنيا تعدلُ عند الله جناح بعوضة ما سقى منها كافراً شربة ماء.."

أخرجه الترمذي: ٣ / ٣٨٣. والحديث صحيح.

12. Suhail bin Sa’d (may Allāh be pleased with him) narrates that Messenger of Allāh (sallallāhu ‘alayhī wassallam) said, **"If the present world were to be worth the wing of a mosquito in the reckoning of Allāh, He would not give a Kāfir a drink of water from it."** (Narrated by at-Tirmithī; and the *hadīth* is *Sahīh*)⁸

⁷ Note: *Imām* Anwar states that according to the narration of at-Tirmithī, the *hadīth* is *Hassan Gharīb Sahīh*. Furthermore, he states the *hadīth* is also narrated by *Imām* Ahmad, Ad Dārimi, Ibn Hibān, Abū Na’īm in *Al-Hilya*, *Al-Bayhaqī* and *Al-Baghawī* in *Sharh As-Sunnah*, all with slightly different wordings.

⁸ Note: *Imām* Anwar mentioned that at-Tirmithī states that it is *Sahīh Gharīb*, and Al-Hākim and ‘Abdullāh Ibn Al-Mubārak reported it as well as Al-Bayhaqī in *Shu’b al-Īmān*.

١٣- وروى البخاري عن سهل بن سعد الساعدي رضى الله عنه عن رسول الله صلى الله عليه وسلم < قال : "موضعُ سُوطِ أحدكم من الجنة خيرٌ من الدنيا وما فيها، وغدوةٌ في سبيل الله أو رَوْحةٌ خير من الدنيا وما فيها، وخِمارٌ جارية من أهل الجنة خيرٌ من الدنيا وما فيها .."

أخرجه البخاري برقم: ٢٨٩٢

13. And Suhail bin Sa'd as-Sā'adī (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said, *"The space of a whip of any one of you in Paradise is better than the present world and that which is in it. A morning march in the cause of Allāh or an evening march is better than the present world and that which is in it and the veil of a woman from the people of Paradise is better than the present world and that which is in it."* (Narrated by Bukhārī)

فلا يجوز يا هذا أن يقعدم عن الجهاد حبيب أو قريب، فرما اقتترفتما قبل المغيب، ففاتك الثواب العظيم، وانفصل عنك الصديق الحميم، وبذلك تحرم مما تريده من الدرجات، وتندم فلم يغنك الندم على ما فات.

١٤- روى البيهقي والحاكم عن سهل بن سعد الساعدي رضى الله عنه قال: "جاء جبريل إلى النبي صلى الله عليه وسلم < فقال : يا محمد : إن الله يقول لك : عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، واحب من شِئْتَ فَإِنَّكَ مَفَارِقُهُ، واعمل ما شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ .. واعلم أن شرف المؤمن قيامه بالليل، وعزّه استغناؤه عن الناس "

شعب الإيمان للبيهقي: ٣ / ٣٧٣. والمستدرک للحاكم: ٤ / ٣٢٥.

So do not hamper yourself from *Jihād*, Oh you! With a beloved one or relative, it may be that you are split apart before death and so an immense reward passes you by. Your

cherished friend separated from you and you are deprived of that which you wish of rank in Paradise; you regret but your regret will avail you naught for that which has passed.

14. Suhail bin Sa'd as-Sā'adī (may Allāh be pleased with him) said, "Jibrīl said to the Prophet (sallallāhu 'alayhī wassallam): *'Oh Muhammad! Verily Allāh says to you: live as you will for verily you will die; love who you will for verily you will depart from him; and do what you will for verily you will be rewarded for it.'*" (Narrated by Al-Bayhaqī in *Shu'b al-Īmān* & al-Hākim)

١٥ - وروى الترمذي والبيهقي والحاكم عن أبي هريرة رضى الله عنه عن رسول الله صلى الله عليه وسلم قال: "إن قيام الرجل في الصُّفِّ في سبيل الله، أفضل من عبادته في أهله سبعين عاماً"

أخرجه البيهقي في السنن الكبرى: ٩ / ١٦١-١٦٠ . والترمذي: ٣ / ١٠١ - ١٠٢ . والحاكم: ٢ / ٦٨ . وإسناده حسن

أيها المغرور :اعلم أن نوم المجاهد أفضل من قيام الليل وصيام الدهور!

15. And Abū Hurairah (may Allāh be pleased with him) narrates that the Messenger of Allāh (sallallāhu 'alayhī wassallam) said, *"Verily the standing of a man in the battle line for the cause of Allāh is better than seventy years of worship amongst his family."* (Narrated by al-Bayhaqī, at-Tirmithī & al-Hākim; and the *Isnād* is *Hassan*)⁹

Oh deceived one! Verily the sleep of a *Mujāhid* is better than the night prayer and the fasting of one who remains behind!¹⁰

⁹ Note: *Imām* Anwar mentions that al- Hākim states that the *hadīth* is *Sahīh* upon Muslim's condition, and at-Thahabī agrees with him.

¹⁰ Note: This is in reference to that which was narrated by Ibn Abī Shaybah in *Mussanaf* & Ibn al-Mubārak.

لآلئ الجنّة

Pearls of *Jannah*